"THE TRUTH SHALL MAKE YOU FREE."—CHRIST.

The Christian Freeman.

A MONTHLY JOURNAL.

DEVOTED TO RELIGIOUS, MORAL, AND SOCIAL PROGRESS.

No. 7.] JULY, 1860. [PRICE 1½d.

THE UNMARRIED PREACHER.

SARAH S. HAYES.

"Thereto, when needed, she could weep and pray,
And when she listed she could fawn and flatter:
Now smiling smoothly, like a summer's day.
Now glooming sadly so to cloak her matter;
Yet were her words but wind, and all her tears but water."

"THE doings of the Lord," said Deacon Murphy, as he walked to Church one Sabbath morning, with a newly arrived resident; "Verily, the doings of the Lord are marvellous in our eyes. Twelve months since I should not have hesitated to denominate that man a madman who had predicted the change which has taken place with respect to religion among us; we seemed sunk, but now, praise be to God, the moving of His spirit is visible among these dry bones."

"I am pleased to hear so favourable a report of your village," said Mr. Liston. "As the father of a growing family, I am rejoiced that my children can enjoy the privilege of worshipping their Creator among His followers. But it appears your community has not always borne this character; to what do you ascribe the great and happy change which has taken place?"

"To the presence of a real servant of the Lord," said Mrs. Murphy, speaking before her husband could open his lips; "to the presence of a man who is in deed and truth a Christian. Our old parson, Mr. Black, had entirely worn out among us. I really think the man was destitute of experimental religion; his notions were so old-fashioned, nothing seemed to prosper in his hands."

"And who is the Brainard or Swartz you have among you now?" said Liston, in a tone of surprise. "I was totally unacquainted with his high reputation."

"He is a young man," said the Deacon, "who has been with us but a few months, but in that short space of time you can form no conception of the awakening on the subject of religion. Girls who before thought of nothing but how to laugh, to talk, or sing, seem now to be earnestly inquiring the way of salvation; and women who have hitherto occupied their precious time in a round of giddy amusements, now appear to be examining into the doctrines of Grace as taught in the Gospel. Our Dorcas Society and Bible Association have both been revived; the flourishing state of Bible-class and Sabbath-school exceed our most sanguine expectations; and praise be to God I have no complaint to make of the state of religion in our highly favoured place."

To this panegyric Mr. Liston made no reply, but walked on with heightened interest and curiosity, to the small, neat country Church. It was already more than half-filled, and as group after group gathered in, he looked with wonder (and after so glowing a description of their zeal in the good cause, we may say with admiration also) on the many young and lovely females who crowded the pews. He noticed, too, that the countenance of each wore the appearance of placid seriousness so becoming the Sanctuary of the Most High; and now, when all were seated, a deep and holy quiet seemed to pervade the whole congregation; it was the interval of repose which usually takes place before the commencement of the services, and which appears so peculiarly fitted for the laying aside of every worldly care—the stilling of

each beating heart, and which should be employed by all to the utmost of their ability, in endeavouring to prepare in every breast a resting-place for the Heavenly Dove which seems brooding among them.

At length the preacher entered, and proceeding up the aisle with measured tread, ascended the pulpit. He was young—with a tall, elastic form, dark, intelligent eyes, and a high, pale forehead, shadowed by a mass of sullen black hair; his gestures rapid, but graceful; and when he commenced his address every lovely eye seemed bent upon him with thrilling and expectant interest. Mr. Liston, too, had wrought himself into a perfect fit of enthusiasm; but he listened in vain for the strains of impassioned eloquence which he expected would greet his ear. The young minister appeared to feel himself a watchman upon the Tower of Zion, and he spoke well, very well—he told his people of their duties to God and man—expressed his pleasure at the attention given to religious subjects among them—exhorted those who had recently joined themselves to the people of the Lord to fight the good fight and hold fast to the faith; and gliding rapidly over the conclusion, dismissed them with a fervent but common-place prayer for their temporal and spiritual welfare. Mr. Liston's feeling at that moment was one of extreme disappointment. He had listened, but in vain, for anything new or inspiring—anything which could entitle him to the high character for eloquence he appeared to sustain. But he consoled himself with the idea that this sermon was perhaps inferior to the generality. "The young man," said he, mentally, "has doubtless spoken under some disadvantages. I will not judge him hastily." But he was soon obliged to change this opinion, by the audible enconiums from many fair lips, which reached his wondering ears as he threaded the aisle. "Beautiful!" "glorious!" "divine!" were echoed on all sides, and the old Deacon's wife's hearty—"He outdid himself to-day!" induced Mr. Liston to shrewdly suspect the amiable divine owed his popularity to something else than his preaching.

Mrs. Davenport was a lady in rather slender circumstances, inhabiting, with six marriageable daughters, a small house in the outskirts of the village. Notwithstanding her income, however, she had always managed to keep up appearances; and as five of her daughters, it was supposed, had been hopefully converted under the ministry of the new preacher, Mr. Sorley, and as they were devoted to works of charity, and employed a great portion of their time in relieving the poor and attending Church, they happened at this time to be great favourites among the good people there.

Let us now take a peep into their little parlour on a warm July afternoon, some weeks after the commencement of our story. Mrs. Davenport herself was seated at a table in the centre of the room, busily engaged in cutting out some coarse work, and talking very rapidly upon some subject apparently altogether foreign to her employment. The young ladies were grouped around, each engaged in some work of charity and self-denial, with the exception of one, who was idly stationed at the venetian blind, though for what purpose does not at present appear.

"Ma, do stop talking one moment!" said the elder, Miss Susan, "for I wish to speak about something important, and that is just this: when I finish this jacket, the idiot may do without clothes for me; and I verily believe it is useless for me to try any longer, for the last time Mr. Sorley was here he was vastly more attentive to Alice than to any one of us."

"Well, child!" said the old lady, earnestly, and with surprise, "would it not be a sufficient matter of rejoicing if we could succeed in getting him for her?"

Now Alice was next to the youngest, and by far the prettiest of the family. She was a regular attendant at Church; had professed to experience a change of heart; and to do her justice, had never harboured the idea of making a conquest of the young minister; there were so many candidates in the field, she had never dreamed of being able to make an impression; therefore, her sister's remark took her quite by surprise; and the blush which mounted to her very temples had scarcely time to subside,

before the lady who was stationed at the window called out—"There, he has just come out of Liston's, and is crossing the street; he is coming here as sure as the world!"

"Now, girls," said Mrs. Davenport, as she moved to the door to admit him, "be very much engaged at your work, and as you know you cannot *all* have him, why, endeavour to set your sister Alice off to the best possible advantage!"

Agreeably to this command, the head of each young lady was immediately bent to the work upon her lap, and Mr. Sorley was in the midst of them before they were at all aware of his approach, when he was recognized by a unanimous cry of delighted surprise.

"As pleasantly and profitably employed as ever, my dear young ladies, I see," said he, with a smile of animated pleasure, as he entered.

"We can do but little, sir," said Miss Susan, as she eagerly offered him a chair, "but that little is done very cheerfully. I have, however, just been telling our dear Alice that she has exerted herself almost too much to-day; she looks weary."

"I trust not weary of well-doing, Miss Alice," said Mr. Sorley, with considerable archness, "but," added he, quickly, still addressing her to whom his attention was thus called, "the first consideration should be our own health; and I should be sorry to see any of my fair charge injure themselves even by their devotion to the interest of the poor."

"It would be difficult for us to become weary of well-doing, sir," returned Mrs. Davenport, smiling, "if we look to our pastor for an example; the exertions he makes for the spiritual benefit of all, are notorious; and my advice to his flock would be to press forward as their shepherd leads."

"You overrate my endeavours, madam," said the young minister, striving to speak with composure, yet colouring with embarrassment at this flattery.

"Oh, not at all; not at all!" cried all the young ladies in one breath.

"We never knew," continued the mother, "what it was to enjoy religious privileges till you came among us; look at the flourishing state of our institutions; at the number who have come out from the people of the world, and proclaimed themselves on the side of the Lord; look at the situation of things now, and six months since, and you must acknowledge, my dear sir, we do not overrate your abilities."

"You should give the glory to God, Mrs. Davenport," returned Mr. Sorley, in a tone of slight displeasure, "not to one unworthy as myself. I am far from taking the credit of anything which has been done; for I well know that 'Paul may plant, and Apollos water, but God alone giveth the increase.'"

"I admire humility," replied the lady; but instantly perceiving that enough had been said upon the subject, at present, she skillfully shifted her ground, and mentioned a case of distress which had lately come under their notice, and in which her daughters felt great interest.

"It is an old man," said she "employed as a wood-cutter, who was so unfortunate some time since as to have one of his limbs broken by the falling of a tree; his wife is extremely helpless, and they are burdened with a large family; among others, a wretched idiot, for whom Susan has been employed in making a jacket. We have done all we can to assist them, but I think the old man will scarcely recover, and fear, although living under the very sound of the Gospel, his soul is in darkness worse than heathen."

"It will afford me great pleasure," cried Mr. Sorley, whose sympathies were strongly awakened, "to call and converse with him; and I certainly feel I have been greatly deficient in this respect. It is the imperative duty of a pastor to make extensive inquiries as to the spiritual state of the afflicted and needy, in his immediate vicinity, and this I have totally neglected."

"You have been so short a time among us, my dear sir," said Miss Susan, earnestly, "and have already been so fully occupied, that we are really beginning to fear your labours are too much for you. It is impossible you could so early learn the situation of all the poor in the neighbourhood, and I beg you will not reproach yourself on this account."

At this rhapsody Mr. Sorley smiled,

but made no reply; he imagined he despised flattery—but the draughts daily and hourly presented him to drain were so large, that it was impossible for him to avoid swallowing a small portion, and insensibly it had its effect. He learned to listen with composure to what had at first shocked his pure, pious, humble mind, and when, after a lengthened visit, he rose to depart, it was with a considerable more elevated opinion of his own importance, and in company with Miss Alice, who volunteered to direct him, he set out for the wood-cutter's hovel.

"I think I managed to admiration to-day, girls," said the widow, as soon as the door closed on their retreating figures. "He listens now a good deal more complacently to his own praises than he did when he first came, but I can tell you it needs some tact to flatter a man of some discernment, and this I must say I think we all possess in an eminent degree."

"If Alice only plays her cards well," said Miss Lizzie (who, being extremely homely, and, moreover, next in age to Miss Susan, had no thought of herself), "I really think she may yet be Mrs. Sorley, for, to tell the truth, she is very pretty, and he appears vastly more pleased with her than with any of us."

And thus for hours would this amiable mother and daughters continue to speculate and form plans for the future; for their views were wholly selfish; and although they could converse fluently upon religious subjects, being altogether destitute of vital piety, their whole aim appeared to be to do their alms before men; and by these and other means equally insincere and hypocritical, to bring about a desired end. Yet in this they were not singular—it is a common plea that objects in view justify the means; and if that object is the advancement of their own interests, how few pause to inquire whose progress in the cause of Christianity may be retarded by the course they pursue. Mr. Sorley was simple and unsophisticated, wholly unlearned in the arts of the people of the world, and when he came, entirely devoted to the cause of his Master. He was conscious, however, after some months' residence there, that this heavenly peace of mind was fast departing. He felt more anxious to please, more satisfaction at his own doings, and his thoughts more frequently reverted to himself than was wont, yet he could assign no cause for the apparent change; it was impossible that it could be flattery, for the praises to which he hourly listened were the promptings of unfeigned love, and although they sometimes embarrassed him, their motives were so pure that he could not censure.

"Mamma!" cried Caroline Allen, as she came in from church one Sabbath, and advanced to the mirror—"Mamma, did not Mr. Sorley look handsome to-day? I really," continued she, taking off her bonnet and arranging her shining curls—"I really have a notion of joining the church."

Now Mrs. Allen herself had been for several years a member in very good standing; she went regularly to meeting, and as she was very wealthy, and at the head of the *ton*, contributed liberally to every charitable subscription presented to her; therefore nobody presumed to censure anything in her conduct, with the exception of her excessive indolence, and as the Sabbath in question was excessively hot, and she was seated in her easy chair, busily engaged in fanning herself, she must be excused for merely laughing at her daughter's remark, and replying—

"I hope you will join some day, my dear, but I trust from a better motive."

"A better motive!" echoed Caroline, who, as she was the prettiest girl in the village, and an only and spoiled child, chose to consider everything she undertook as perfectly proper—"I could not possibly have a better motive—half the girls have joined on this very account; and pray, mamma, as a member of the church, let me not hear any insinuations from you."

"You are a sad girl, Caroline," said Mrs. Allen, fanning herself more violently."

"I am serious, I declare, mamma," returned the young beauty, laughing; "I hear there is a company with several fine officers attached to it about taking possession of the old fort—if this report is correct, well and good, I shall remain as I am; but if it should prove un-

founded, you may depend upon my becoming serious. I will not be the only black sheep in the flock, and you shall see I will yet bear off the palm, and win the heart of Mr. Sorley."

"Caroline!" said Mrs. Allen, now seriously displeased, "Mr. Sorley is an entire stranger to you—we were ignorant of his existence until he arrived among us, and he has always resided at a great distance: he may, for ought you know, be engaged — do not be so silly!"

"Mamma! mamma! have mercy do! do not breathe such a thing!" cried Carrie, interrupting her, and assuming at the same time an attitude of so much alarm and affright, that, to avoid participating in her mirth, Mrs. Allen was obliged to get up and leave the room. And perhaps it was well for Carrie she had not earlier resolved to play the hypocrite; for on the next Sabbath Mr. Sorley acquainted his congregation that for the two following Sabbaths they were to expect no preaching. This notice, as it was entirely unexpected, of course, occasioned some surprise, and many of his new and zealous members felt that it would be almost impossible to spare him, even for so short a time; but as he appeared anxious to re-visit his native place, and as no reasonable excuse for denying his request could be alleged, he prepared for his departure, amid the fondest professions of regard, and accompanied by the kindest wishes of his numerous friends. We will not say how many fair and tearful eyes watched, as it lessened in the distance, the coach that contained his cherished form; and how slowly rolled around those three weary weeks, and how often did many a being, famed for her gentleness, feel disposed to chide the laggard time.

"How much we miss him," groaned Miss Susan Davenport.

"Yes," answered Miss Carrie Allen, to whom this sentence was addressed, almost laughing in her face; "and," added she, running her hand over the keys of the piano, "how applicable to your case is that beautiful line in Bishop Heber's address to his wife—'I miss thy kind, approving eye; thy meek, attentive ear'—for I understand your quarters was a favourite resort of our young minister."

At this remark Miss Davenport did her utmost, without succeeding, to raise a simper and blush; and heartily despising the conceit she affected to ridicule, Carrie again touched the keys with much skill, and sang with considerable archness—

"Ah! souls that well might soar above,
To earth will fondly cling;
And build their hopes on human love,
That false and fragile thing."

But at length the wished-for period arrived, when the expecting congregation were to hail the return of their beloved pastor, and we will not enumerate the many youthful hearts which fluttered at the pleasing anticipation, nor say how often the dial-plates of the clocks, in that particular neighbourhood were consulted on the memorable afternoon; but, true to its time, the stage-coach at length arrived.

Mr. Sorley really had returned, and to the utter horror and consternation of half the population, accompanied by a young and lovely wife!! Even his old hostess (whose three unmarried daughters had recently connected themselves with the church), and who had hastened forward, the first to welcome him, in the surprise and agony of the moment, raised her hand in the face of the stranger, and started back in pitiable astonishment, as he introduced her; and before one half-hour the news had spread like wild-fire over the village, and gathering in its onward course, "left clamour and dismay behind." Many, however, affected to disbelieve it; they could not credit that which, utterly and instantly, would crush every hope, demolish every air-built castle, and leave them tormented by the conflicting emotions of anger, mortification, and disappointment; but on the following day, which was the Sabbath, the audience, which crowded the church to overflowing, many of them for the purpose of gratifying their curiosity, found the report confirmed by proof strong as Holy Writ.

Their preacher, alas! no longer unmarried, entered, with a young and elegant female leaning upon his arm, and with all a husband's pride he escorted the timid stranger to a seat, before pro-

ceeding to occupy his own elevated station. Yet the look of kindling interests, which it had always been his pleasure to note in the countenances of the female portion of his audience, was wanting. The listlessness and inattention, too apparent, surprised and grieved him; and on recurring to the fact in the solitude of his own chamber, he failed not to attribute it to the novel presence of a gay company of young officers and soldiers, who graced many of the pews.

"I have just been thinking, my love," said Mr. Sorley, to his gentle wife, some months afterwards, as they were seated alone in their quiet parlour—"I have just been thinking of the wonderful change which has taken place in this village since the arrival of the military. Before they came among us you can scarcely conceive the attention paid to religious subjects. So great a blessing seemed to follow my labours, so crowded were our now empty pews, and so highly complimented was I on my poor endeavours, that I feel, and, with the Psalmist, I may say, 'My feet had well nigh slipped.' Now our young people appear to have put everything serious far from them. They think of nothing but gaiety and amusement. I must confess I did hope better things of them, particularly the Miss Davenports, they engaged with *so much* fervour in every good work—but, oh, what a falling off is *there*."

"We can do nothing, beloved, but pity and pray for them," returned the young wife, raising her dewy eyes to the face of her husband, with an expression of so much tenderness, that, although he had loved her from childhood, he felt he had until that moment never fully appreciated the Christian sweetness of her disposition. But she added no more, for she was aware of the extent of female influence, and would not pain him by the disclosure of the discovery which her woman's penetration had enabled her to make, but from which she knew the mind of her husband would instinctively recoil, viz.: that he owed his popularity, not to the sterling goodness of his character, nor the zeal and fervour with which he preached the words of truth and righteousness, but to the simple fact of his being an UNMARRIED MAN.

OUR FOREIGN NEWS.

THE deep interest we feel in foreign affairs at present will not be lessened by the batch of foreign notes that follow. If the politician rejoices in the aspects of the times, the liberal Christian has not less reason to joy in the moral and theological tendencies of both east and west. The following are some of the lights that indicate the progress we love to see.

THE BIBLE IN RUSSIA.

A communication from Moscow announces the intended publication of a new translation of the Bible into the Russian vernacular, under the auspices of the Metropolitan of Moscow. It is to be published in numbers, beginning with the New Testament, of which the first number has already appeared.

RELIGIOUS LIBERTY IN LOMBARDY.

The Governor of Milan, representing Victor Emmanuel, has proclaimed liberty of worship, reading, and printing—a privilege hitherto unknown in Lombardy. What is worthy of remark, in this instance, is the fact, that this is a purely Roman Catholic movement. The Roman Catholics have demanded this freedom as a political necessity of national existence.

PROTESTANTISM IN FRANCE.

M. Guizot presided recently at the yearly meeting of the French Protestant Bible Society in Paris. In his address, he said that in 1858 sixty, and in 1859 fifty Protestant parishes had incorporated themselves with the Society, and only a few now remained strangers to it. The receipts had risen from 37,000 to 45,000 francs; and whereas, in 1855-6, only 7,000 Bibles had been distributed, 13,000 had been distributed in 1858-9.

PROTESTANT PROGRESS IN GERMANY.

A comparison of the religious statistics of Germany in 1840, with those of 1848, shows that the number of Protestants in nearly every State has increased in a larger ratio than that of Roman Catholics. Whole congregations of Catholics, or at least a majority of them, have in a number of instances become Protestants, and Rome has lost

to Protestantism four times as many priests as she has gained proselytes from the Protestant clergy. The whole number of Protestants in the States of the German Confederacy is at present 20,000,000; Catholics, 23,150,000.

MOORISH HUMANITY.

According to the *Gibraltar Chronicle* the Emperor of Morocco endeavoured to lessen the horrors of war by assimilating the practice of Morocco to that of civilized Europe. He forbid the slaughter of prisoners taken in battle; and in order to give effect to the prohibition, and to save the lives of Spanish prisoners, adopted the following plan: Moorish irregulars, being above all irregulars in the receipt of pay, were requited according to the work done, and got a certain sum for every head of an enemy. The Emperor established a graduated scale of bounties, paying only one ducat for a head, and eight ducats for a prisoner delivered alive.

PAPAL DESPOTISM.

At Bologna, and in the Romagna, the new provisionary has granted religious liberty. This measure has terribly dissatisfied the present occupant of the Papal chair, and in a letter addressed to Cardinal d'Albino he vents his indignation, or spleen, in this wise:

"A foreign usurper (the Piedmontese commissary) proclaims that God has made man free in his own opinions, whether political or religious, thus despising the powers established by God upon the earth (apparently Popery), to whom obedience and respect are due, forgetting also the immortality of the soul (!) . . . . who will learn too late that there is but one God and one faith, and that whoever departs from the ark of unity will be engulfed in the deluge of eternal misery!"

A foreign correspondent of a Trinitarian paper does not seem much alarmed by the Pope's threat of eternal fires. Observe the freedom and spirit with which he writes:

"This extravagant language reveals the obstinate spirit of Papal despotism. Eternal misery to all those who renounce Roman unity! Relentless war against liberty of religious and political opinions! Happily Popery is in its dotage."

It makes quite a difference—doesn't it, who threatens the hell-fire? They are ready enough to cry out, "Eternal misery to all those who renounce—the orthodox faith! Ready enough, after all their talk of freedom, and the duty and right of private judgment, to consign Unitarians and Universalists to their orthodox hell. But when the Pope gores them in about the same fashion, and damns them as coolly as they do us, they laugh at the old gentleman's threats as we laugh at theirs, and console themselves that the day of Popery is passing away! So is their doctrine of eternal misery passing away, but the "obstinate spirit" and "despotism" of the old Catholic church are well matched by the modern evangelical sects.

ORTHODOX UNEASINESS.

Rev. Parsons Cooke, D.D., of the Boston *Recorder*, seems to be very uneasy as to the condition of "Orthodoxy" in the Orthodox churches. "He states that a new theory of the Atonement is gaining extensive favour in the Orthodox churches, which approaches very closely to the Unitarian view. The peculiarities of the new view are, that God in the death of his Son did not execute justice, but only expressed it; that Christ's death was only a symbol of the eternal death of sinners; that he did not suffer the penalty of the law, or pay the debt of sinners, or obey the law in their stead, but his death was only an act of sympathy with the suffering of sinners, and satisfied the general benevolence, but not the justice of God." The *Recorder* finds in the prevalence of these new views the secret of the tendencies to Unitarianism now developed. The *Recorder* has also the following announcement about the distinguished preacher of Brooklyn: "What we have, with sad forebodings, long expected, is now realized, in Mr. Beecher's open abandonment of the doctrine of the inevitable and eternal perdition of ungodly men. The secret of his fraternizing with Chapin and Parker is now fully explained in his open avowal of the main principle of Universalism—which is, that all the Scriptural assertions of the sure, and eternal punishment of the wicked, fail to make us know that they will thus be punished."

A CONFUTATION.

"A God all mercy
Is a God unjust."—*Dr. Young.*

Continued from Page 89.

1st.—The testimony of the orthodox in support of the proposition, "God is all mercy!" We might bring the poet into court to bear witness against himself. In Night the Seventh, line 877, is the following passage:

"Heaven is all love—all joy in giving joy!
It never had created but to bless!"

Heaven, here, we presume, means God, and we would ask what is the difference between saying "God is all love," and saying "God is all mercy?" If it be said that *love* and *mercy* are not synonymous, we reply—Granted; but surely love includes mercy. If love includes mercy, love is more than mercy; and, consequently, "God is all love," means more than "God is all mercy." It means it and something more. We subjoin two quotations from the "Night Thoughts," and leave them to make their own impression:

"His sovereign attributes,
Omnipotence and love! *That* passing bound,
And *this* surpassing *that!*"
Night the Ninth, line 1922.

"Great God!
Greater than the greatest! Better than the best!
Kinder than the kindest!"
Night the Ninth, line 2291.

The orthodox are in the habit of using language, when speaking of the divine goodness, equal in force and meaning to the expression, "God is all mercy." Indeed, it seems impossible to speak in too lofty terms of God's goodness, provided we do not use this precise expression. This is *tabooed*. They speak of God as a Being of infinite love, of unbounded mercy and goodness—as most merciful, etc. They even go so far as to speak of God as all-merciful; but we must not say "God is all mercy." This appears to us like making a distinction where there is no difference. We do not see the difference between "an all-merciful God" and "a God all mercy." We are tempted to say, in reference to this particular point, what the venerable Wesley said on one occasion: "Can you split this hair? I doubt I cannot." Our orthodox friends are accustomed to speak of the love and mercy of God as infinite, unlimited, and unfathomable; and, at the same time, they assign limits to these divine attributes; hence they must believe that the mercy of God is at once infinite and finite, unlimited and limited, immeasurable and capable of being measured!

2nd.—We will now appeal to Scripture for proof of the truth of our proposition, "God is all mercy." Instead of quoting passages from Scripture to an almost indefinite extent, we prefer fixing upon one or two salient points, to endeavour to elucidate them, and to show their bearing on the subject under consideration. We rest our case on two such points:—a Scripture declaration and a Scripture representation.

1.—A Scripture declaration. The declaration is the short but significant one contained in the First Epistle of John, 4th chapter, 16th verse: "God is love." We believe the apostle's expression is to be taken in its full meaning, just as it stands, without any alteration or limitation. Indeed, the orthodox agree with us in saying that "God is love," that "his nature and his name is love." "God is love;" does not this mean that God is nothing but love, or, at least, that there is and can be nothing in Him contrary to love? We believe this as firmly as if the apostle had added, "and in him is no hatred at all." When the apostle said, "God is love," his meaning was—He is so absolutely, unalterably, and eternally. He always was, and He always will be love. To suppose otherwise would be to suppose the Divine Being liable to change, and consequently to imperfection. We have seen that love includes mercy; and hence the conclusion we arrive at is, that "God is all mercy," and that He is always and eternally all mercy. He cannot be love and mercy at one time, and hatred and anger at another. He cannot be merciful to-day, and cruel or severe to-morrow. Another consequence inevitably follows from the premises laid down—that God is as merciful when he inflicts punishment, as

when He bestows favours—that of afflictions, no less than blessings, are at once proof and effects of His love, and that this must always be the case, now and for ever, here and hereafter!

2.—A Scripture representation. The Bible everywhere represents God as a Father—as *the Father* of all his sentient and intelligent creatures, more plainly and more frequently in the New Testament than in the Old, as was to be expected. Here again we have our orthodox friends on our side. The poet is a witness in our favour on this point:

"Father, fond
(Far fonder than e'er bore that name on earth)
Of intellectual beings!"
Night the 9th, line 2,242.

The orthodox speak of God as the universal Father—the Father of angels and of men—"of all mankind and all the hosts above;" they go so far even as to say that "God is, *in the highest sense*, our Father;" and yet, with marvellous inconsistency, they tell us that "only in Christ is God a Father, and that believers alone are his children!" In our views these two statements flatly contradict and nullify each other; they cannot both be true; if the *first* is true, the *second* must be false; if the *second* is true, the *first* must be false.

In spite of the concession of our orthodox opponents, we shall probably be asked, Do you believe that God is a Father, *in a literal sense?* We answer, without hesitation—No: we do not believe God is a Father, in a literal sense. We admit that God is called a Father in Scripture, by a figure of speech. God is called a King in Scripture, by a figure of speech. Is not God really and truly a King, though not literally so? Is he not King "in the highest sense?" Is he not "King of kings, and Lord of lords?" We shall be asked, "Is not God a Judge as well as a Father?" We answer—Yes—undoubtedly. But this is the same question, in substance, as "Is not God just as well as merciful?" and one answer will do for both. God is always merciful and just; just when He is merciful, and merciful when he is just. So God is *always* a Father and a Judge; not a Father only to-day, and a Judge only to-morrow; not a Father to one part of his intelligent creation, and a Judge to another part, but a Father and a Judge to all alike. The error seems to lie in thinking God must be a different being when He blesses and when He afflicts; when He rewards and when He punishes. But is not God an unchangeable Being? Is he not immutability itself? We shall still be pressed with the question, "Does God regard the good and bad alike?" We answer, All—good and bad—are his children, and therefore He must love all, and love all with an equal, impartial love? Some of our orthodox friends (we hope the majority) believe that God punishes the wicked in this life, in love and for their good. If He does not punish the wicked after death, in love, and for their good, how can He be an unchangeable Being?

We shall be told, "Your doctrine gives encouragement to sin, opens the flood-gates of immorality, destroys all distinction between vice and virtue!" Softly, good friends! We do not say—we do not teach—that sin will go unpunished; we believe and teach that all sin, unrepented of, will inevitably be punished; "the soul that sinneth, it shall die," and not another in its stead. But your doctrine is liable to abuse! We do not deny it; we do not *know* that it has ever been abused; but we admit that it may be. What doctrine is not liable to abuse? Has not the doctrine of *election* been abused? Has not the Bible itself been made the minister of sin? Let us hear no more, then, about *our* doctrine being liable to abuse; it would be more to the purpose to show that it *has been abused;* though, if this could be done, it would not prove the doctrine false.

In conclusion, we propose an alteration in the poet's line; and we offer it not merely as an improvement—an emendation of the (in our opinion) most illogical, Scripture-contradicting, hope-withering, and soul-crushing proposition we have been controverting—but as an unassailable, immoveable truth, which will bear "looking at both sides:"

A GOD ALL MERCY IS A GOD ALL-JUST;

and reversing the statement; in other words, "looking at the other side,"

A GOD ALL JUSTICE IS A GOD ALL-MERCIFUL!

THE MARRIAGE JUBILEE!

SUNG AT THE "GOLDEN WEDDING" OF THE REV. S. OSGOOD, AMERICA.

THE links of fifty golden years
Reach to the golden ring,
Which now, with glad and grateful tears,
We celebrate and sing.
O chain of love! O ring of gold!
That have the years defied;
And still in happy bondage hold
The old man and his bride!

The locks are white that once were black;
The sight has feebler grown;
But through the long and weary track
The heart has held its own!
O chain of love! O ring of gold!
That time could not divide;
That kept through changes manifold
The old man with his bride!

The little ones have come and gone;
The old have passed away;
But love—immortal love—lives on,
And blossoms 'mid decay.
O chain of love! O ring of gold!
That have the years defied;
And still with growing strength infold
The old man and his bride!

The golden bridal! ah, how sweet
The music of its bell,
To those whose hearts the vows repeat
Their lives have kept so well!
O chain of love! O ring of gold!
O marriage true and tried!
That bind with tenderness untold
The old man to his bride!

We give you joy, dear, precious friends—
The heartiest we can give;
For when life's loving journey ends,
There'll still be life to live!
O streets of gold! O harps of gold!
O love beatified!
Joined in a heavenly home behold
The old man and his bride.

NEW PUBLICATIONS.

We are desired to call attention to the Volume recently published for the Unitarian Association, by Messrs. Longman & Co., entitled, "THE HOLY SCRIPTURES OF THE OLD COVENANT, IN A REVISED TRANSLATION. By the late Rev. CHARLES WELLBELOVED, the Rev. GEORGE VANOR SMITH, B.A., and the Rev. JOHN SCOTT PORTER. Volume I., containing Genesis to Ruth, by the late Rev. CHARLES WELLBELOVED." This Volume is the first of three, which will complete the Revised Translation of the Old Testament. The work is well printed and handsomely got up, and is offered at a price considerably below its actual cost. The Secretaries of the Unitarian Association, 178, Strand, London, on the receipt of 6s., will send the first Volume, carriage free, to your address.

GLIMPSES OF THE HEAVEN THAT LIES ABOUT US.—This work, by T. E. POYNTING, is in the press, and will be delivered to subscribers who send 8s. to Mr. E. T. WHITFIELD, Bookseller, 178, Strand, London.

THE ATONEMENT.—These are valuable Lectures by the Rev. J. SCOTT PORTER. May also be had of WHITFIELD, London. Price 3s. 6d.

DEATH OF CHILDREN.—An excellent Tract by the Rev. R. C. WATERSTON. May be had at the Unitarian Library, Skipper-street, Belfast. *Post Free*, 4d. per doz., or 1s. 10d. per hundred.

BUSINESS HINTS TO YOUNG MEN.

T. TODD, ESQ.

How pitiable and degrading it is to any man to think himself obliged to conceal his sentiments, to seem to approve what his heart condemns, and to condemn that which in his inmost soul he approves! —to have to shape his opinions to please a patron, to lose his mental freedom and become a slave! "The fear of God is (truly) the beginning of wisdom; but the fear of man is a snare." I lay it down as an axiom that where a tradesman is under the control of others, he owes his dependence to his own folly or weakness.

Look around, and you will not fail to observe that the majority of the prosperous men in all the towns are either men of humble origin, who have risen by their own exertions, or men who have come from country places, more or less distant, having no connections in the towns, and dependent on their own exertions and good conduct (aided, no doubt, in some cases, by the capital they have brought) for their success.

If young men, whose parents have educated them well, and given them the means of a good start in life, would be as enterprising, as energetic, as persevering, as careful as those are who have only their own exertions and good conduct to rely on, there is no doubt their success would be as great or greater; but it is very rarely that they are so, and, therefore, whilst the poor man, by his talents, exertions, and care, rises to wealth, the other, by his supineness or extravagance, often by the union of both, sinks down to poverty. I often think of four young men, whom I used to meet, forty years since, at the house of a mutual friend, in the south, with whom the friendship then contracted long continued; and as their history illustrates my argument, I will relate it very briefly. They were all young men of good address, good talents, good morals, and well-informed; two of them without fortune or expectation of any; one of the two self-educated. One of the others was the only son of a junior branch of a

wealthy family. He had been brought up and educated by his uncle, a wealthy bachelor, and expected to be his heir. The fourth, I believe, had some little expectations from his father; he, however, got into business, was clever and active, married well, and might have become prosperous had he given it his whole attention; but it was easy of management, and he would be dabbling in other matters, one of which was a steam-boat concern, of which he was elected chairman. The capital which he withdrew from his own proper business to invest in it was lost; for the concern was an utter failure, and he was so impoverished by legal proceedings against him, for debts contracted for the steam-boat concern, that he had eventually to compound with his own private creditors. The other young man, who had the rich uncle, was placed in business, in one of the midland counties. He had previously married an agreeable and well-educated young lady. I visited him many years after: he had a charming young family; a nice, profitable and increasing business, which only required steady attention to its management, and reasonable care in domestic matters, to secure him a liberal competence; but he became expensive in his habits; he neglected his business; he invested capital and wasted time in another concern which was worthless; and he also became insolvent. His uncle had been much disappointed with him. He married late in life to a young lady, who brought him a son and heir, and thus his hopes in that quarter were cut off. Such was the fate of my two young friends who had *some* dependence besides their own exertions. I now come to relate the fate of those who had *none*. The self-educated young man obtained a situation in London, made himself invaluable to his employer, married one of his daughters (with the entire consent of the family); by his talents and assiduity very much increased the business of his father-in-law, and was admitted a partner in it. The business continued to increase, the father-in-law became wealthy and retired, securing to himself an annuity out of the business, for a term of years, and he thus became the sole possessor of a large and lucrative business, which is now continued by one of his sons; for he was a man of delicate health, but great mental energy—energy too great for his physical strength—and he died many years ago, leaving a numerous family, amply provided for. Attentive to his business and family, he felt he had duties to perform as a man and a citizen, and in performing those duties he never pandered to the prejudices of great or small, but openly espoused and heartily promoted whatever he thought for the general good; and guided in all things by truly Christian principles, he won the respect even of his opponents. The other young man, who also depended solely on his talents and character, is now a merchant of world-wide reputation. He went as a clerk into a large wholesale London house, of which he has been many years the second partner; has become wealthy, takes a leading part in public matters in London, and, as a merchant and citizen, is highly and deservedly respected. Do you ask how, unaided, did these young men rise? By those means by which alone you can rise. They expected nothing from favour,—they devoted themselves with zeal and ardour to the interests of their employers,—they united strict integrity with untiring assiduity in managing their business, and rendered themselves so indispensable to their employers that in each case a partnership was offered and, of course, accepted; and thus they rose to wealth and distinction. And, my young friends, if you wish to rise, it is only by similar conduct that your wishes can be accomplished.

It is not the possession of the paternal acres, nor the Greek and Latin acquired at the university, but high principles of honour, and polite and agreeable manners, that entitle any man to general respect, and these, if you are not false to yourselves, you all may acquire. Neither is it any degradation to have to use exertions — strenuous and continuous —to maintain your several stations, or to move up to more elevated ones; but those very exertions, whilst they brace your energies and develop your faculties, are in themselves meritorious. Weak and superficial is the judgment of those, who, though they admit that professions are honourable, foolishly fancy that trade, manufactures, and commerce are less so.

EXPLANATIONS OF SCRIPTURAL TEXTS ADVANCED TO SUSTAIN UNSCRIPTURAL DOCTRINES.

VICARIOUS SACRIFICE.

1 Cor. i. 23, 24.—"But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." 1 Cor. ii. 2.—"For I determined not to know any thing among you, save Jesus Christ, and him crucified."—The offence of the cross was great to some minds in the apostolic age; they felt degraded in the fact that Christ had been crucified. Paul could see and understand there was redeeming power in the suffering and death of Christ, and on all occasions avowed that he was not ashamed of the cross, but gloried in it. How the shame of Calvary has become the glory of the world, and the cross the symbol of shame, now shows the summit of honour. Let us learn that all cross-bearing for righteousness has its crown of recompense.

Gal. vi. 14.—"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—I have no desire of any honour but that which comes from the faithful ministration of the humble and despised truths of the Gospel. The suffering and death of Christ (the cross) enables me to live a life of religion, independent of the rites and ceremonies of the Jews, or of the honour that comes from mere worldly institutions.

1 Cor. i. 17, 18.—"For Christ sent me not to baptize, but to preach the Gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God."—That is, I was ordained an apostle not so much to baptize or to deliver eloquent discourses, as to preach the patience and humiliation of Christ for mankind. The doctrine of the cross may appear folly to those who are unbelieving, but to us it is the power of God to redeem mankind from vanity, selfishness, and sin.

Gal. ii. 20.—"I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."—I am dead to the law, the ritual and ceremonial observances, which are abolished by the Christian faith. I have a life, but it is in the spirit of him who lived and died for mankind.

2 Cor. iv. 10, 11.—"Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."—Every moment we are exposed to the same dangers of death for the cause of truth to which Christ was exposed and died. Thus the same spirit of resignation and patience is manifest in our mortal flesh as was in his.

2 Cor. i. 5.—"For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."—We suffer for the same cause as Christ suffered, the salvation of the world, and we have the consolation that he had.

Isaiah liii. 10.—"Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."—We would refer our readers to the article in the *Christian Freeman*, from page 76 to 79, for a full and clear exposition of those passages, with abundant Scriptural proofs of the soundness of this exposition. The Lord freely gave his Son to live, suffer, and die, that the great work of human redemption might prosper. This was the pleasure of the Lord. Christ became a sin-offering to save his people from their sins.

Isaiah liii. 11.—"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many, for he shall bear their iniquities."—The work of salvation from sin shall prosper in the hands of Christ. His words and example shall be true life and holiness to many. He shall bear away the iniquities of the world.

Isaiah liii. 4.—"Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him striken, smitten of God and afflicted." Isaiah liii. 5.—"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed."—We are aware that the whole of this chapter is supposed (mere supposition) to refer to Christ, because some of its verses are accommodated in the gospels to the character and offices of Christ. We read when Christ had taken away the diseases of those possessed with demons and sickness—Matthew viii. chapter 9th verse, says, "Thus it was fulfilled which was spoken by Esaias (Isaiah) the Prophet, saying, 'Himself took our infirmities and bare our sicknesses,'" *i. e.*, took them away or bare them away. Here is a key afforded us by Matthew to this prophecy, by which we can see the meaning of every verse, without any reference to the vicarious scheme of Atonement. He was wounded and bruised to take away our sins, not to bear the punishment due for our sins, but to take away our disposition to sin, that we may transgress, or do iniquity no more.

We refer our readers to the comment of Matthew on Christ's works of healing, that they may see this is not a meaning we have forced upon the passage; it is in perfect harmony with Matthew's exposition. Christ neither became possessed with a devil nor sickness when he fulfilled this prophecy, but took away the disease, and gave health and peace to those who had been previously afflicted.

Isaiah liii. 6.—"All we, like sheep, have gone astray: we have turned every one to his own home, and the Lord hath laid on him the iniquity of us all."—We have all sinned, and the work of redeeming us from sin hath God charged or laid upon Christ, to bare away the iniquity of us all.

Hebrews ix. 28.—"So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time, without sin unto salvation."—Christ was once offered to bear away the sins of many (Jews and Gentiles). And to those who look for him will he re-appear as do the priests from the holy of holies, without sin (or a sin-offering), to proclaim salvation.

1 Peter ii. 24.—"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed."—He bare away our sins by the example of patience, obedience, and benevolence he manifested on the cross. His example make us dead to sin, and alive unto righ eousness, so by his suffering and death we are healed.

2 Cor. v. 21.—"For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."—That is, a sin-offering, to take away our sin, to purify us and make us righteous, with the righteousness of God, even as he is righteous.

Gal. iii. 13.—"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."—The manner of Christ's death was the same as of those who are cursed by the law, that he might redeem us from law breaking, and thereby save us from the curse of the law.

Romans iv. 25.—"Who was delivered for our offences, and was raised again for our justification."—He was offered up, or offered himself up, to save us from our offences, and was raised again from the dead, to justify our hope of immortality and our faithful adherence to his teaching and life.

Zechariah xiii. 1.—"In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness."—From such texts as these men preach the doctrine of vicarious sacrifice, without even thinking it possible these texts may neither refer to Christ nor the work of salvation, as performed by him. The prophet speaks of a day when the doctrines of truth, like a fountain, will wash away the idolatry and sinfulness of the people. Oh! come that day.

Matt. xx. 28.—"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—The reader will not have failed to mark how few passages there are in the Gospel that are reduced to the service of vicarious atonement. This text declares what we accept that Christ gave his life a ransom to save the human race from sin. He is teaching the disciples not to lord over each other, but serve each other and follow the example he will set them, in the sacrifice he makes for the world.

John iii. 14.—"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."—If I be lifted up, said Christ, I will draw all men unto me. And I will be lifted up, and as the looking at the brazen serpent cured the diseased, so trust and obedience in Christ will save the soul alive.

John xi. 50.—"Nor consider that it is expedient for us, that one man should die for the people, and the whole nation perish not."—*Dr. A. Clarke* says, "That Caiaphas had no other intention than merely to state that it was better to put Jesus to death than to expose the whole nation to ruin."

Romans v. 6.—"For when we were yet without strength, in due time Christ died for the ungodly."—So full of love is the plan of redemption, that when the world had fallen to its lowest state of moral life, even then God commended, in Christ, his love towards the world; while we were sinners, Christ died for us. Read the whole context; it is a grand display of benevolence, to uplift the human race from sin and misery.

Romans v. 18.—"Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life."—All that mankind lost through the disobedience of Adam is regained by the righteousness of Christ. So indissolubly connected is the human family, the sin of one affects the whole to condemnation, and the righteousness of one to justification.

Romans viii. 3.—"For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin condemned sin in the flesh."—This verse and its context teaches us that the letter of the law was not able, as the pattern and the spirit of the Gospel is, to make us righteous before God. We are now to look to the spirit of Christ which put to death sin in his flesh, and it will save us from all condemnation if we walk in the spirit; the example of Christ's triumph over sin is worth more to us than all the ritualism of Moses. Pattern is better than precept.

2 Cor. v. 14.—"For the love of Christ con-

straineth us, because we thus judge: that if one died for all, then were all dead."—The use made by the apostle in this passage is in beautiful concord with our view of that death. He affirms that Christ died for all, because through sin all were dead, dead in sin, and he died to inspire newness of life, of pure and benevolent life, that men should not live in selfishness, not unto themselves, but unto him, that is after the pattern of him who died for them.

Ephesians iv. 32.—"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Is is universally admitted that this text should read, "Even as God through Christ hath forgiven you." There are no words in the original equivalent to "*for Christ's sake.*" Christ leads us to repentance, and thus to find forgiveness from God.

Hebrews ii. 9.—"But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man."—God crowns Christ with honour and glory, as it was his grace, or favour to man that Christ should die, that all mankind might be benefited by his suffering and death. If the world is indebted to its political patriots, who shed their blood, how much more to its moral heroes and martyrs, and above all, to Christ, who tasted death for every man?

Hebrews vii. 27.—"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the peoples: for this he did once, when he offered up himself."—Christ was superior in his office to the priests of the temple. We are not to infer there was any moral guilt about Christ from this text, "his own sins." His office of priest is a figure, and the offering up of his body is regarded as a supreme sacrifice, having a higher moral purpose than the sacrifice offered in the temple. The language is accommodated to the Jewish mind, and the ceremonial sins or disqualifications of priest and people are taken away by this self-sacrifice of Christ.

Hebrews x. 8.—"Above when he said, sacrifice, and offering and burnt offerings, and offering for sin thou wouldst not, neither hadst pleasure therein, which are offered by the law."—The whole of this passage is in its spirit directly opposed to the doctrine of a sacrificial theology. "Lo I come to do thy will, O God," is the spirit that God requires of Christ and all mankind. The first idea of substitutionary sacrifice is taken away to establish the second, real, personal, living, holy sacrifice: to do or suffer whatever is God's will was the acceptable acrifice of Christ, and the pattern of life to us.

Hebrews xi. 4.—By faith Abel offered unto God a more excellent sacrifice than Cain."—We perceive from this text it was the spirit of Abel's sacrifice that made it more acceptable than his brother's. How ridiculous it is for man to say it was the blood of his sacrifice, when the Scriptures testify it was his own spirit or faith that rendered it more acceptable.

Mark xiv. 24.—"And he said unto them, This is my blood of the New Testament, which is shed for many."—The wine that is now poured out represents the pouring out of my blood, which will be shed for the remission of sins. The blood of the New Testament, that is, the blood of the new covenant. As the old was sealed by blood, so the new is ratified by blood. Observe, it is not for the covering of sin, or the remission of punishment due to sin, but for the remission of sin, to bring men to repentance, that their sins may be forgiven.

Romans v. 9, 10, 11.—"Much more then being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement."—We think the meaning of Paul is, that the people were not admitted into the Christian church by the sacrifice of the Mosaic economy, but drawn in by the LOVE of Christ, reconciled by the death of his son. *We* are represented as being affected, or reconciled, not God; we have received the atonement, which means the reconciliation, united to or made one with God, by his grace in Christ, and saved by his life.

Col. i. 20.—"And, having made peace through the blood of his cross, by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven."—Christ by the service he performs unites Jews and Gentiles in one, draws all to himself, into the same spirit. This is the reconciliation he effects. Things in heaven and earth are supposed to mean both Jew and Gentile. "If I be lifted up I will draw all men unto me."

Eph. i. 7; Col. i. 14.—"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—The blood of Christ, or death of Christ, in many places, is put for the new covenant, by which all people, Jews and Gentiles, are admitted into the privileges of the Gospel, translated from an unholy to a holy state. It is here accorded to the riches of God's grace, that we are redeemed from sin, and idolatry, and all evil, and adopted TO BE the children of God.

1 Peter i. 2.—"Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied." 1 Peter i. 19.—"But with the precious blood of Christ, as of a lamb without blemish and without spot."—

Christians are reminded that they are not admitted to this holy communion with God by the blood of sacrificed animals, or by the purchase of silver and gold, but that Christ has shed his own blood, that they might be saved from all sin, and stand holy before God.

Hebrews ix. 12.—"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."—How much greater is our high priest who enters the holy place and obtains redemption for us through his own blood, than the priests who took the blood of goats and calves to qualify them to enter the holy place.

Hebrews ix. 22.—"And almost all things are by the law purged with blood, and without shedding of blood is no remission." This text clearly refers to the ceremonial purifications of the Jews. It says, *almost* all things were purged with blood, that is, some things were purified by *water*, others by *fire*, some by the *ashes* of a heifer, etc., etc. Almost all things were purified by blood, for it was the common medium of purification. The reader cannot fail, by examining the whole of this passage, to see it refers to the ceremonialism of the Jews.

Hebrews ix. 25.—"Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others."—The following verses show that Christ offered himself, was a self-sacrifice, to bear away the sins of mankind, to make them holy and zealous of good works, that at the judgment day his people might appear without sin "unto salvation." The Apostle Paul says, "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."—Titus ii. 14.

Hebrews x. 19.—"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."—There is an allusion to the fear the priest had of entering the holy place; we may come with boldness, draw near unto God with assurance that he loves us, and will do us good. He has testified his love in giving his son to be the Saviour of the world.

Hebrews x. 29.—"Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace."—They who treated with contempt the law of Moses were stoned. How much more worthy of punishment are they who treat with contempt the Son of God; who reject his well attested mission with scorn, and who look upon his death as the death of a malefactor, and account his blood an unholy thing, and thus insult the whole spirit of power and goodness that was upon him, as some Jews then did.

Hebrews xii. 24.—"And to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel."—Paul contrasts the mild spirit of the Gospel with the spirit of the Jewish economy, and the voice of the blood of Abel that called for vengeance with the voice of Christ that speaks pardon, and says for his murderers, "Father forgive them."

Hebrews xiii. 20.—"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant."—This new covenant is an everlasting covenant, not to be abolished or superseded by any new dispensation. We can have no greater shepherd, no higher testimony, no heavenlier voice, no dearer ratification of God's love. Some copies of the New Testament read thus, "That shepherd of the sheep, great by the blood of the everlasting covenant." If it were necessary we could easily show, and at some length, the highest act of pious trust and moral obedience is in the voluntary sacrifice that Christ made for the redemption of the world.

Revelations v. 9.—"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Christ is honoured, because of his voluntary death for the salvation of mankind, "For the suffering and death, he is crowned with glory and honour." "For the joy that was set before him he endured the cross."

Revelations vii. 14.—"And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—*Dr. A. Clarke* says, "Their white robes cannot mean the righteousness of Christ, for they, cannot be made white and washed in his own blood. This white linen is said to be the righteousness of saints,—Rev. xix. 8. . . . It is not Christ's righteousness, but it is a righteousness wrought in them by the merit of his blood and the power of his Spirit." We have no objection to this exposition. The power of his death, and the purity of his life, explains the whole scheme of redemption through his blood.

We have now given a plain, rational, and scriptural exposition of the texts adduced to prove the trinitarian and vicarious scheme of redemption. We have given our exposition of those texts in harmony with views we rejoice are finding a wider acceptance among the thoughtful and free readers of the bible. The death of Christ, interpreted in this manner, is moral, affectional, and spiritual power to man; is the summit of glory in the character and offices of Christ; and at the same time consistent with, and exalts in our minds, the character of our God, who is A GOD OF LOVE.

WAYSIDE GATHERINGS.

THE MYSTIC ELEMENT—At a meeting of ministers, last month, one speaker referred to "The conservative, progressive, and mystic elements" in church life. We wonder the meaning and the use of a "*mystic element.*"

RESIGNATION.—Conceive anything more beautiful than the reply of a good man in affliction, when asked how he bore it so well: "It lightens the stroke," said he, "to draw near to Him who handles the rod."

LONG SERMONS.—Rev. William Taylor, in his work, "The Model Preacher," says: "Often when a preacher has driven a nail in a sure place, instead of clinching it and securing well the advantage, he hammers away till he breaks the head off, or splits the board."

A WORD FOR MANHOOD.—"Why, you fantastic gomeril," exclaimed Burns, when one wondered at his speaking with a poorly dressed man in Edinburgh,—"it was not the great coat, the scone bonnet, and the Saunder's boot hose that I spoke to, but the man that was in them; and the man, sir, for true worth would weigh down you and me, and ten more such, any day."

NEVER WEARY IN WELL-DOING.—When some one asked old Scott, "Why do you continue to preach, when you have converted but one sinner in twenty years?" "Have I converted one?" said he. "Yes," replied the other. "Then," said the good man, "here's for twenty years more: I may convert two." And the faithful old soldier toiled on to the end in his Master's work.

RELIGION IN COMMON LIFE.—As the same sunlight tints the flower and colours the rock—as it alternately sparkles in the dew-drop, and shines in broad ocean—so the true religious spirit is present in the humblest bargain, the lowliest word of kindness, as much as in the grand songs of Hebrew bards, and the profound teachings of St. Paul, the apostle, those ancient headlands of Christian thought.

LIKE THE BARBER IN PICKWICK!—A lady, whose style of piety was more affected than attractive, once took a friend to task for wearing feathers. "But," said the friend, "why are my feathers any more objectionable than the brilliant artificial flowers in your own bonnet?" "Oh," replied the censorious lady, "Christians must draw the line *somewhere*, and *I* draw it at feathers!"

UNQUENCHABLE FIRE.—We read of unquenchable fire in the Scriptures; but *unquenchable* fire is not *endless* fire. The word unquenchable refers not at all to *duration*, but to the ardour of the fire. Set fire to a loft full of dry straw, it is unquenchable. You cannot extinguish it; but it will soon expire of itself. The word unquenchable therefore furnishes no proof of endless duration. God will burn up the chaff with unquenchable fire. Chaff is an article that burns very fiercely; it cannot be put out; but it cannot burn a great while. Such is the true idea of unquenchable fire.

"INSECT CARES."—Little contemptible worries, says *Fraser's Magazine*, do a great deal to detract from the enjoyment of life. To meet great misfortunes we gather up our endurance, and pray for divine support and guidance; but as for small blisters, the *insect cares* (as James Montgomery called them) of daily life, we are very ready to think that they are too little to trouble the Almighty with them, or even to call up our fortitude to face them.

INVISIBLE UNITARIANS.—"A homely question obtrudes itself in thinking of this invisible Unitarian Church—Where is it on Sunday morning? The persons comprising it are *somewhere*, although 'the (religious) world knoweth them not.' By the terms of the statement, they are *not* the occupants of pews in Unitarian chapels. Some of them, no doubt, are stated frequenters of the worship of the Established Church. But is it not an amazement that they should be there? When they are on their knees, they are taking their part, or are seeming to take their part, in confessions of which they utterly disallow the propriety; they resent, as an insulting untruth, the imputations of blameworthiness which then and there are uttered, as in the presence of Almighty God. When, standing erect in their places, they are muttering, or are seeming to mutter, in the same awful presence, expressions embodying Trinitarian belief, with all the earnest explicitness that language is capable of, and they are doing so with incessant iteration. *One shudders to think of this list of* TACIT BLASPHEMY, THIS MOCKERY, AND THIS FALSENESS."—*British Quarterly*, Oct. 1859. [Those Unitarians who habitually attend Trinitarian worship, whether in or out of the Establishment, richly deserve this castigation, and may it lead them to repentance.—ED. *C.F.*]

THE BAD NOT ALL BAD.—There was a celebrated portrait-painter in this place, to whom a friend of mine said, "Do you not get very much bored in your profession? Do you not have to sit for days or weeks painting faces which have no meaning, no expression, or thought—leaving you with no interest in the work but professional ambition?" "Never," was the reply; "for there is not a face which has not lines and meanings far beyond the power of any living painter to pourtray!" How truly was it said! Let but a hopeful and loving eye be cast upon the vilest, and there will start forth, like invisible writing held to flame, the old inscriptions of innocence and truth, which are yet beneath one eye which can read them, and a heart whose love is stronger than death and hell. Courage, brothers; much as the devil has to do with it, this earth still belongs to the Lord.

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Printed by W. ROBINSON, High-street, Stockton.